Speaks his own standing[8]! what a mental power This eye shoots forth ! how big Imagination

s — How this GRACE
Speaks his own STANDING !] This relates to the attitude of the figure, and means that it stands judiciously on its own centre. And not only so, but that it has a graceful standing likewise. Of which the poet in Hamlet, speaking of another picture, says : " A *station,* like the herald, Mercury, " New-lighted on a heaven-kissing hill.[1]*
which lines Milton seems to have had in view, where he says of Raphael:

" At once on th' eastern *cliff of Paradise* ** *He lights,* and to his proper shape returns.
"-------*Like Maia's son he stood."*
WARBURTON.

This sentence seems to be obscure, and, however explained, not very forcible. " This grace speaks his own standing," is only, " The gracefulness of this figure shows how it stands." I am inclined to think something corrupted. It would be more natural and clear thus:

«i————How this *standing*
" Speaks his own *graces* / "

ct How this posture displays *its o^n* gracefulness." But I will indulge conjecture further, and propose to read:

«----------How this grace
" Speaks *understanding!* what a mental power "This eye shoots forth ! " JOHNSON.

The passage, to my apprehension at least, *speaks its otun meaning,* which is, how the graceful attitude of this figure proclaims that it stands firm on its centre, or gives evidence in favour of its own fixure. *Grace* is introduced as bearing witness *to propriety.* A similar expression occurs in Cymbeline, Act II. Sc. IV. :

«----------never saw I figures
" So likely to *report themselves"* STEEVENS. I cannot reconcile myself to Johnson's or Warburton's explanations of this passage, which are such as the words cannot possibly imply. I am rather inclined to suppose, that the figure alluded to was a representation of one of the Graces, and, as they are always supposed to be females, should read the passage 'thus :

«----------How this Grace (with a capital G)
"Speaks *its* own standing ! "

This slight alteration removes every difficulty, for Steevens's explanation of the latter words is clearly right; and there is surely but little difference between *its* and *his* in the trace of the letters.

This amendment is strongly supported by the pronoun *this,*